

ancient or modern history, to equal the bigotry of the Turks. The vigor and promptness with which they put down the very appearance of an attack upon their religion is without a parallel. The laws of China are severe enough; but before a Turk could embrace Christianity and do as much as Leung Afa has done, he would be put to death a hundred times. The laws too which protect the religion of the Koran rest upon a more solid foundation than those of most other false religions, for it often happens that the body of the people care but little about the national religion, and it depends for its support upon the watchfulness either of the government or of the priesthood. But it is not so in regard to this superstition, for it is deeply seated in the heart of almost every man, woman and child, and so far from needing the aid of government, would more likely defy its power, should it once undertake to maintain freedom of religion among its subjects. It is sometimes said that there are many infidels among the Turks, and it may be true, but have never met with one who would avow himself such. Nor have I ever talked with one on the subject of our different religions, who would not defend his own with every appearance of sincerity. I have no doubt in the world but that the prevalence of the opinion that our object here is to convert the Turks, would cause us to be driven from the country, and on this account, while there is so much work to be done among the nominal Christians, I think the command, "Be wise as serpents," requires us to make no earnest efforts for the conversion of the Turks for the present. Yet we cannot refrain from doing them good as we have opportunity, and when we have gained the confidence of the natives as we may do very frequently by a friendly intercourse, we can use much freedom, and avoiding the appearance of an effort to proselyte, we may acquaint him with all the precious truths of the Gospel. I have had several different individuals come to my house to give me a Turkish lesson, and they are always much delighted with it. To one of them I gave a Turkish Bible, which he concealed under his cloak and carried it to his lodging, and there with several of his confidential friends he used to read it. He has since gone from this place, and one of the individuals who had been his copy his first lesson of Divine truth, became so much interested in it as to come privately to my house two or three times afterwards, and at last read three or four chapters together. If the so-called Christianity of this country were purged of its corruptions one very great obstacle would be removed from the way of the conversion of the Turks, though by no means the only one which hinders their embracing the truth, for they have carnal hearts which will never lack apologies for neglecting so holy a religion as that of the Gospel. But the corruptions of the gospel which they witness here, every day, in connection with the immoral lives of those that are called Christians, do, beyond all doubt, create a great prejudice in the minds of the Turks against Christianity; for they do certainly look upon the Christians here as a very degraded people. I do not think the professed Christians are so degraded as to morals, as the Turks themselves; but they are bad enough still to justify the Turks in not believing in the Christian religion. I have no body else in entertaining a very low opinion of them. After all, it must be conceded that we have hardly a right to expect that this obstacle will be entirely removed, for we have no example yet of a nation's having become so purely and entirely Christian as to honor the Gospel in their national character. We hope that this will be the case universally in the millennium; but now where is the Christian nation that we could dare to select and hold up to the Turks as a specimen of Christianity? In our own country, for example, and England which we honestly think the best specimens of national Christianity which the world affords, there is a great deal more vice than virtue; our national vices are the first thing that attract the notice of every foreigner landing upon our shores, and the fame of them has long since reached this country, while nothing is known of those better things by which we would choose to be characterized as a nation.

But we would not be so sanguine as to expect so great a change in the whole body of the so-called Christians in these parts, as to become a proper representative of Christianity, yet we may hope, by the blessing of God upon our labors, to see some of them, at least, "redeemed from all iniquity, and purified unto God, a peculiar people, zealous of good works." And then there will be a line drawn between true Christianity and mock Christianity, and we shall be able to show the Turks an example of what we would have them to become. But while we have had no political stir, there has been a movement of the Greek church in relation to our missionary operations, which has produced very serious effects. Almost every one of the schools which had been opened by the missionaries among the Greeks, has been closed. But I have not heard of their having made any complaint to the Government of our doings, and so long as it shall please God to deliver us from the sword of the Lord, for a right, for nothing is plainer than that such means as have been pursued for some time in Smyrna, and other places among the Greeks, would soon effect very great changes among them for the better. The Armenian nation have not, as yet, set themselves in array against us. The reason may be, because we have not extensively tried to do with them, and while we have not been able to gather their children into schools, the Lord has opened another wide and effectual door by which the truth is made known, and it has become the power of God unto salvation. There has been more direct preaching of the Gospel among the Armenians than among the Greeks; for they seem much more willing to hear, and much more open to conviction. This good work among the Armenians has been confined to Constantinople, hitherto, but if it takes deep root there, it cannot but spread to other parts, and already the subjects of that work have begun to go to other cities also preaching the word. I recently made a tour in the interior of this country, and took with me a young evangelist from Constantinople, (for though he has not been set apart to this office by the laying on of men's hands, he seems evidently called to it by the Holy Spirit, and is wholly given to preaching the word wherever he goes.) At other places, we visited Tokat, Sivas, Erzerum, and Erzurum, and in every place which we visited, he spoke to many of his nation about the things of the kingdom of God. In Tokat where that devoted missionary, Henry Martyn, finished his course, there seems to be a beginning of a good work. The Armenian Bishop of that place, who was formerly a bigoted defender of the superstitions of his church, has recently been brought to a knowledge and confession of the truth, as we hope, and without the aid of any human teacher. He immediately commenced preaching against the errors of his church, and in consequence experienced a violent persecution. But having obtained help from the Lord, he continues yet, and is endeavoring with all his might, to enlighten his people. I saw him in my visit there, and was very much pleased with his conversation. He is, in appearance, almost the very image of Martin Luther, and possesses a bright intellect, though his opportunities for acquiring knowledge have been far inferior to those of the German Reformer, and of course, he is far behind him in

the requisite qualifications of a reformer of a degenerate church. We are much encouraged in respect to this man; but it remains to be seen what the Lord intends to make of him. One thing I was convinced of in my visit—he deeply mourns over the perishing condition of his people, and is honestly trying, as well as he knows how, to teach them the knowledge of Christ. We have much occasion to bless the Lord for his unceasing kindness to us. Our associates, Mr. and Mrs. Jackson have joined us, and we are all in good health.

Yours, &c. T. P. JOHNSTON.

RECENT MISSIONARY INTELLIGENCE.

NESTORIANS.—Mr. Perkins writes on the 6th of October, that severe fevers had prevailed at Oorniah during the summer, occasioning great distress and mortality among the inhabitants. All the members of the mission had suffered from the epidemic, though at the date of the letter they were nearly restored. Mr. P. was able to proceed to Tabreez on business, where his letter was dated. Before this interruption, the labors of the mission were advancing prosperously. He returned to Oorniah on the 17th.—*Mrs. Herald.*

PERSIA.—Mr. Merrick arrived at Shiraz, the ancient capital of Persia, on the 17th of August, and as late as the 27th of September was in health, expecting to spend the winter in that city, and return to Oorniah in the spring. Previously to his departure from Isfahan, the excitement created there against him and the German brethren who accompanied him, had subsided.—*Id.*

SOUTHERN AFRICA.—A communication from Messrs. Lindley, Venable and Wilson, destined to the mission in the interior, dated Aug. 18th, at Maiksa, a place selected as the site of the mission, in the southwestern part of Moselakatsi's country, gives information of the arrival of the whole company at that place in good health. Maiksa is in south latitude 25 degrees 24 minutes, and east longitude 27 degrees 47 minutes. The prospects of the mission were favorable.—*Id.*

ASIA MINOR.—During the months of July and August, Mr. Johnston from Trebizond, made a tour through the country south of the Black Sea, visiting Tocat, Amasia and other important places;—and Messrs. Schreiner and Powers, from Broos, visited Kutah in Phrygia, a city of 60,000 people.—*Id.*

MISSIONARY INTELLIGENCE.—From the October No. of the London Missionary Register, which has just reached us, we select the following items:

1. "Rev. W. Campbell's Address on the present state of India, and the duty of greatly enlarged exertions in its behalf." This is indeed a stirring address, and ought to be published in every part, and circulated all over the Christian world. When will our missionary societies adopt the English plan of distributing monthly missionary notices? Prejudice against foreign plans ought never to hinder us from doing all the good in our power.
2. The annual report of the English Baptist Missionary Society exhibits an increase of expenditure over the income for the past year to the amount of £10,000.—The secretaries complain loudly and justly for want of sufficient aid.
3. The annual report, and monthly circulars of the Wesleyan Missionary Society, exhibit a very healthy and flourishing state of the general work. In the West Indies the head and oft repeated cry is, "more missionaries, more churches, more schools." The secretaries say "an annual income of one hundred thousand pounds might be usefully expended by our society alone."—This is setting the mark high, but we hope and believe they will soon reach it.
4. The Chinese and India Female Education Society, appears to be greatly extending its labors.—Several ladies, single as well as married, have taken up as teachers, and several more are preparing to go, and still more, especially superintendents, are wanted.
5. The Female Protestant Missionary Society employs nine missionaries, all of whom are stationed in S. Africa.
6. A missionary society has been formed in Sweden, which for the present send its first four missionary societies.—to the London M. S. £100; to the Wesleyan M. S. £100; to the M. S. at Basle £150; to the Moravian M. S. 300 rix dollars.
7. The Jews' Society, through their agent in North Africa has circulated in four years 5,000 copies of the holy Scriptures, the desire to obtain the Scriptures in some places is increasingly great.

(N. Y. Weekly Messenger.)

REVIVALS OF RELIGION.

PHILADELPHIA.—A work of Divine grace has been, for several weeks, in progress in the Presbyterian church in the Northern Liberties of this city, under the pastoral care of the Rev. Mr. Patterson. We have hitherto been silent in relation to it, believing that hasty publications on such occasions are indiscreet and calculated to do more harm than good. The work of grace referred to above, commenced on the 25th of February last—the day appointed for fasting and prayer on behalf of colleges. Regular services have been held every evening since, and scarcely a night has passed by without some new cases of awakening. Shortly after the work began, the labors of the pastor were arrested by a severe attack of inflammation on the lungs; in consequence of which he was confined to bed until last Sabbath, when he was able again to occupy his pulpit, to administer the ordinance of the Lord's Supper, and to receive to the communion 71 new members.—*Phil. Observer.*

Extract of a Letter to the Editor.—The result of the revivals in Pleasant Valley, Dutchess Co. N. Y. during the past year is, that 90 persons have connected themselves with the Presbyterian church, under the pastoral care of the Rev. B. F. Wile, and about thirty with the Baptist church, under the care of Elder Roberts. Both of these churches are still in an interesting state.—*Id.*

HAMDEN, CT.—For the last five months there has been a highly pleasing state of religious interest in Mr. Carmel Society, Hamden. Some of the disciples of Christ have been led to abandon old hopes, and now feel that they are in a state of recovery. A new and powerful spirit of prayer has been prevalent, meetings crowded, dead sinners raised to life, and many, who a few months since were far gone in sin, and who gave painful manifestation of opposition to God, are sitting like little children at the Saviour's feet, clothed and in their right mind, and ready to do his will. Meetings are still strong, and souls still anxious, and there is abundant evidence of the fullness of God and the presence of his Spirit. This people are destitute of a pastor. The lambs of the flock peculiarly need one to instruct them in the great duties of religion. May the Great Head of the Church send one who shall be vigilant in watching the interests of his cause, and skillful in winning souls.

[Rel. Intelligencer.]

REVIVAL IN WESTFIELD, N. Y.

Some three or four weeks before the meeting commenced, we were, on Sunday, sixteen brethren of the church, two and two into all parts of the parish. At evening they met to report to the church and to pray. The next week we sent twelve other brethren in like manner. The Lord appeared to bless three visiting brethren with divine influences as well as our own people of the parish.

Saturday, Feb. 11th, was observed by the church as a day of fasting and prayer for the descent of the Spirit, and the conversion of sinners. On that day brother Orton commenced preaching, and continued with me for eighteen days. We held a church prayer meeting each forenoon, and had preaching usually each afternoon and evening of the whole time. During

the second general prayer meeting, there were marked tokens of divine influence. A few brethren, who had for six years past, looked with some suspicion upon these special efforts to convert men to God, found very suddenly, all their prejudices giving way, and with weeping and confession, they said, of a truth God is here; and on that very day some ten or fifteen sinners connected themselves to our Lord Jesus Christ. From that day for a fortnight, these prayer meetings were most signally blessed of God. Upon the church the spirit seemed to distil as the dew. All hearts appeared to melt and break before its sweet and heaven-descending power. Of a hundred and thirty sisters of the church, not more than two or three were found to decline to pray in the female prayer meetings; of a hundred brethren, not one would decline to labor at the post assigned him; such was the subduing power of the Spirit, and such their love to Christ, and the souls for whom he shed his blood.

The meeting continued to rise in interest from the day of the prayer meeting mentioned above, to the close, and we had pleasing evidence that the Lord added to the church daily, such as should be saved. In one inquiry meeting on the 17th.—*Mrs. Herald.*

This week we send out twenty brethren to visit through the parish, and a fortnight hence we propose to send as many more, and our prayer and expectation is, that the Lord will continue to bless his people and convert souls.

March 13, 1837. DAVID D. GREGORY.

BOSTON RECORDER.

Friday, April 7, 1837.

THE MAN WONDERED AT.

Is one whose delights are found in the spiritual world, in the contemplation of God, in his word and works, in the imitation of Christ, in the cultivation of the graces of the Spirit, and in the communion of saints.

The world says to God, "Depart from me, I desire not the knowledge of thy ways." The language of the Christian is, "Whom have I in heaven but thee, and there is none on earth I desire beside thee." The world inquires, "What is thy beloved more than another's beloved?" The Christian answers, "My beloved is the chief of ten thousand; he is altogether lovely." The world cries, "let us buy, and sell, and get gain;" "eat, drink, and be merry;" the Christian says, "My meat is to do the will of my father in heaven;" let me "add to the faith, virtue, temperance, patience, godliness, brotherly kindness and charity." How contrary the spirit of the one to the spirit of the other?

The Christian loves the Bible. It is the storehouse whence he draws his supplies of wisdom, strength and consolation. It is the armoury whence he takes his weapons of defence against spiritual enemies, and the weapons of offence against principalities and powers, and spiritual wickedness in high places. Its testimonies are his meditation by day and by night; its statutes are his songs in all the house of his pilgrimage; its disclosures of the grand principles of the divine administration furnish him an endless variety of themes for the employment of his mind, and an exhaustless fund of motive for the cultivation of hallowed affections, and the devotion of all his powers to holy services.

He loves the closet, and the family altar, and the social praying circle. There, the fires of devotion, too often sleeping, are fanned into a flame, which rises upward and bears his spirit as in the chariot of Amiadab to the throne of God. There, he best comprehends his wants, his infirmities and sins; and here wrestles with the angel of the covenant as Jacob wrestled at Peniel till he prevails, and secures for himself the light of God's countenance, for his family the protection of the Almighty arm; for his church and the world, the bestowment of spiritual mercies, rich as heaven, and lasting as eternity. Not always is it so. But there are favored seasons, too few and far between, when his devotional experience is infinitely more precious to him than all the treasures of the world.

And, not unfrequently can he say with sincerity, "A day spent in the courts of the Lord's house is better than a thousand. He loves the sanctuary. It is his Bethel. God meets him there. And his face is illumined like the face of Moses, when he conversed with God in the Mount. He had rather be a door-keeper in the house of God, than dwell in the tents of wickedness. It is the vestibule of heaven; the doorway into the palace of the king of kings. Angels are there. The spirits of the just made perfect are there. His communion is with the holy, and his enjoyments are those of prophets and apostles, and the ten thousand times ten thousand, who surround the eternal throne.

May he not well be wondered at, by those whose god is their belly, and who mind earthly things? Is not the change that has passed over him wonderful; for once he found his happiness only among the children of the world. And is not the fact that he perseveres in the ways of God wonderful, when the temptations that meet him are so many, and the enemies that assail him, from within and without so violent? God is his Helper. Let the world wonder, and—be saved!

I CANNOT FEEL.

In a former article we spoke of this language as being used by the true disciple of Christ. We now proceed to say, it is also used by those who do not possess that character. It is indeed a very common remark of those enlightened by correct Christian instruction, that while they know the great facts and principles of the gospel to be true, they exert no exciting or awakening influence upon their minds. "We know, we believe, but we do not, we cannot feel."

But is there in fact any want of capacity for those emotions, which gospel truths are suited to awaken? The persons in question often seem to reason, as though their minds could receive impressions, only as the marble receives them from the chisel; that by some external force only, they could be affected by divine things, and therefore that their case is simply a matter of deliverance. But they have made a most serious mistake in reference to this subject. There is sensibility, and that too on serious subjects. There is power of emotion. It is a mere fiction that there is not; a device of the Deceiver, a plea for sloth, a shield against alarm. The plea furnishes a convenient refuge for the assault of that unwelcome invader, the Word of God. "I cannot feel," is a comforting conclusion, as it excludes all painful sense of responsibility, and encourages still longer neglect of the undesirable business of attending to eternal interests.

"But show us that we can feel." That we will; and we could defy your answer to the argument, that

God demands that you should have right emotions in view of his truth. That demand implies capacity or it is mockery. But we waive all this and approach you from another quarter. Give us an honest answer. Have you not many times in your life, strove to repress emotions awakened in your bosom by the truth? Reflect. Think of that mother's pious counsel; that searching sermon; that portion of holy writ on which your eye but for a moment fell, and yet it wounded you. Have you not struggled to dissipate painful thoughts, awakened by some form of appeal drawn from the Sacred Volume? Then what becomes of the denial of the power to feel? If you have often repressed emotion on this subject you have thus given the most convincing evidence of your susceptibility upon it. And the truth that has once affected you may do it again.

Now consider this. The grand difficulty about your insensibility is not found in the need of some mighty external power to force alarm upon you, but in the fact, that you are unwilling to act in conformity to the known laws of the mind in bringing it into the desired state. Emotion on any subject can be awakened only by the presence in the mind of the appropriate object. That which is suited to affect it must be before it. The merchant is deeply engaged in a bargain; there is no parental affection in exercise, because there is nothing to awaken it. But a messenger tells him of a mournful accident at home, to a beloved child. Now the object suited to awaken that affection, is present to the thoughts, and parental love is vehement in a moment. You can have no emotion of pity while there is present no object suited to excite it. The object of distress must be before you, or your thoughts must be fixed upon some such object.

So in the absence of those subjects from the thoughts, which are suited to awaken seriousness and alarm, such emotions, are no more to be expected than the sun's light at midnight. You cannot feel! But are you taking that course to impress your own mind with serious things, which the very nature of the mind renders indispensable. Your disease of all efforts in reference to this, will as certainly retain the mind in indifference and stupor as the husbandman's sloth will ensure an unrepentant granary. Would you be deeply affected with the sinfulness of your character, you can be so only by deep reflection on the facts which compose the evidence of your guilt. Drag forgotten guilt to view! Ponder the melancholy consequences of a mispent life. Would you tremble at the consequences of sin? Bring up the facts again that proclaim them; the law's penalty, the threatenings of God, the sufferings of Christ!

So of all the varieties of religious emotion. They can exist in the mind, only by bringing before it such subjects as are in their nature suited to awaken them. And he that complains of his own indifference and stupor in relation to divine things, and yet takes no pains, by prayer, or solemn meditation, &c. to remove it, is acting as absurd a part as he who complains of darkness while he refuses to open his eyes!

A REMONSTRANCE.

We have been pained in view of this fact, a disposition, in not a few of the disciples, to rely almost entirely upon the agency of others, for the moral nutriment and comfort of their souls. They live in a state of infantile dependence upon certain privileges and means of grace to sustain their piety. If their privileges are within their reach, they can go on in the Christian life; but if cut off from any of them the vital current of religious emotion flows no longer, and they feel it to be very much a matter of course, of indispensable necessity even, that they should just lie down and die a moral death. Every sin is severed by a lost Christian privilege. The waters of life are dried up. The heart must now be a moral desert. This is thought utterly inevitable!

But such disciples do not seem to have learned what are the first principles of the oracles of God. It is admitted that divine truth is the spiritual nutriment of those who are to advance "to the stature of perfect men in Christ Jesus." But its sanctifying influence is not confined to any one form of Christian privilege to the exclusion of all others. It is indeed to be found in the public institutions of Jesus Christ and in the varieties of more private Christian privileges. But not here only. And if, in divine providence, the discipline is cut off from all these, still he has not the slightest reason for thinking it is either necessary, or defensible, for him to sink into spiritual apathy. For, has he not the Sacred Volume in his hand, and would not its pure and heavenly light beam in upon his soul were he, in penitence and prayer to spread its sacred pages before him? Could he not find it "profitable for rebuke, correction and instruction," by using it thus, and thus find it of great sanctifying power? Can he not, though cut off from desired Christian privileges, can he not enjoy the blessedness of communion with God. Is not the throne of grace as accessible to the heart that in secret raises its thoughts toward it, as it is to those that approach it in social or public prayer? And is not the kind Spirit of the Lord as successfully sought by him as by them?

We have no question on these points. The providential loss of these privileges is indeed an evil, and is to be deplored as such. But the loss can be, in some good degree, made up by the diligent use of those means which are yet within that disciple's reach. And when we find one disposed to justify his own spiritual desolation on the ground of the loss of this or that privilege, we cannot refrain from expressing anxiety respecting the moral health and safety of that soul.

"Could we have such a preacher; could we have such a meeting or such a number of them, could this thing be done for us, or that, our hearts would be revived and our spiritual vigor return again." And because such wishes cannot be gratified, moral stupor is justified, the soul's distance from God is palliated, a lukewarm, barren heart occasions no painful sense of guilt. But how mournful is such an oversight of the power of the simple truth of God to raise and sustain spiritual emotions? And how undervalued the power of secret devotion to accomplish the same important results!

We fear such disciples are sick. Certainly they are averse to most wholesome and salutary nourishment. They cannot eat unless their food is served in a certain specified and peculiar manner. We think the emotion of actual hunger would make a difference with them in this thing.

Give us earnest heed, disciple of Christ, when we remonstrate against your palliation of your low moral state, on the ground of any providential failure of your Christian privileges. They are helps indeed; but you can walk with God without them. The grace that is in you, by the faithful use of the Scriptures and prayer, ought to be "in you a well of water springing up into everlasting life." There are sufficient means within your reach to sustain an eminently spiritual mind, should all the ordinary privileges of the gospel be denied you by the providence of God. Beware of the guilt and danger of justifying any other state of mind on the ground of inadequate means of grace.

CHARITY.

The primary and original sense of this word is nearly synonymous with *Benevolence*; but it has obtained so extensively a secondary use, to denote *almsgiving*, that we almost necessarily associate this idea with the term, except when it is applied exclusively to feeling. In this sense, we think it is often applied injuriously to those who receive our contributions, not as *personal favors*, but as what we owe to the cause of our Master, and for which they give, in personal services, a fair equivalent. The missionary to the heath is regarded as living upon the charities of his brethren at home; and it is therefore often supposed that he should confine himself to the smallest possible allowance; while the fact is that no man more faithfully earns his living than he; and the church owes it to him, as really as she owes the carpenter, who builds a house of worship. He should not, it is true, live in luxury or extravagance, upon the Lord's money; but the money upon which he is supported is no more the Lord's, than that upon which every private Christian is supported. We are "bought with a price;" therefore all that we have belongs of right to our Master. The missionary has the same right to live comfortably, as the merchant, who makes his \$50,000 a year; and the latter has no more right than the former, to live in extravagance, and no more claim to a comfortable support for himself and his children. The children of missionaries, therefore, who are sent home to this country, should not be regarded as objects of charity; but as substitutes upon funds to which they are justly entitled, from the labors of their parents.

The same principle applies also to young men, who receive aid in their preparation for the ministry. There is no young man of suitable talents for the ministry, who could not, by devoting himself to business, obtain the means not only of living, but of increasing in wealth. But, when the interests of the church require that he should give up these prospects, and devote himself to the ministry, surely he has a just claim to a support; and ought not, therefore, to be regarded as an object of charity. We might extend this application; but our design is only to throw out the hint, that it may be made a subject of consideration.

DO I BELIEVE THE BIBLE?

There is, probably a much greater amount of practical unbelief, even among Christians, than we are generally aware. What would be the feelings of that father and mother, on discovering that their children are asleep, while the dwelling around them is wrapped in flames? Yet, they know that these same children are living in a condition, where, according to the Bible, the wrath of God abideth on them, and they are every moment exposed to the horrors of eternal death; yet they live on from day to day, perhaps in a state of calm serenity, unmoved with regard to the spiritual condition of their children. If they truly and heartily believe the Bible, could they do this? There is a method of receiving truth abstractly, without coming into communion with it, or viewing it as a living reality. This seems to be the fault, in the manner in which we receive the Holy Scriptures; otherwise, how can we account for the amazing apathy which prevails, in regard to the soul-thrilling truths there revealed? What would be the feelings and conduct of the Sabbath School teacher, if he were to go before his class, with a lively apprehension of the fact, that they are standing upon the brink of eternity, and if unconverted, exposed every moment to the awful doom of the finally impenitent. And how would he labor, if he truly and heartily believed that "they that sow in tears shall reap in joy; and he that goeth forth and weepeth, bearing precious seed, shall doubtless return again with rejoicing, bringing his sheaves with him?" And how would he pray, if his soul could take hold with full confidence upon the wonderful promises God has made in regard to the prayers of his children? If there is any prayer which the church ought unceasingly to make, it is, "Lord increase our faith."

MASON ST. SABBATH SCHOOL.

From the report of S. H. Walley Esq. Superintendent of this school we gather the following items of information.

The school is not attached to any particular church, and is liable to frequent and sudden changes.

Male teachers in the school at present, 15; female teachers, 19.

Present number of scholars 192; males 88; females 104; besides an infant class of 26, making in all, 218. Average attendance through the year, in the afternoon has been 134. Except in the severest storms, the attendance of the infant school during the winter has been as prompt and regular as that of the older children. The families connected with the school, are about 120. Several deaths have occurred, and some of them have given fresh evidence of the immeasurable value of Sabbath School instruction.

In this school are two juvenile associations, male and female, for the benefit of seamen. The male Society of 49 members paid the last year, \$69.50 into the "Seamen's Friend Society." The female society has paid into the Treasury \$21.

The usefulness and happy tendencies of the exercise of SINGING are more and more evident. Mason's "Harp" has been very profitably introduced.

More than 100 volumes have been added to the Library; present number of volumes about 400. The expenses of the school have amounted to \$180. Illuminated diagrams, have been exhibited several times, it is believed with good moral effect.

"The Sabbath School Visitor" is taken by nearly every teacher in the school, and by many of the scholars. Its high and constantly improving character recommends it strongly to extended patronage.

"The Youth's Companion" also is taken by many in the school, and contains an invaluable fund of appropriate instruction. No parent can do a better service to his children, than to lay aside a dollar a year to procure for them this weekly periodical.

We would cheerfully present our readers a further view of the pleasing report, upon which those facts are collected, had we room; but enough has been abstracted to evince the happy results of kind and persevering instruction from the lips of devoted and efficient teachers.

Sabbath Schools are the nurseries of the plants of righteousness; and when the atmosphere in which they live shall become purer, and the soil on which they grow shall become enriched like the garden of God by more prayerful culture; and watered by deeper and wider streams of penitence and love, they shall attain a loftier growth than heretofore, and produce more abundantly the fruits of Paradise.

S.

tain them? We are afraid it will be even so, this year.—*Pl. Chronicle.*

CITY MISSIONS IN NEW YORK.

A friend, who has recently visited New York, and become acquainted with the Tract Effort and City Missions, in the city, has furnished us with the following statement. PLAN AND OPERATIONS.—Various Standing Committees are appointed, to divide the labor of the Board. Each ward has its Superintendent, its Missionary, and a certain number of Tract visitors or distributors.

The wards are divided into districts of fifteen or twenty families each. Each district is assigned to a tract visitor or distributor. The Superintendent is a Christian of ardent piety; men of influence in the wards and generally men of property; they devote much of their time, gratuitously, of course, to the work. They consult with the missionaries, direct their efforts, assist in holding prayer meetings, and if possible organize a district for distribution of tracts and general oversight of the religious interests of their respective wards.

Some of the missionaries are ordained ministers and others laymen. They select tract visitors or distributors from the churches under the direction and advice of the pastors. They assign to the visitors their respective districts; select brethren, with the aid of the pastors, to maintain prayer meetings in the several districts in their wards. They hear the reports of the visitors in regard to any evidence of good, or any case of interest which may occur in their districts; make special visits in all interesting cases; and when proper, report such cases to some evangelist or pastor. They select the places for prayer meetings; distribute the monthly tract among their visitors; attend the visitors' monthly prayer meetings, when visitors make their reports either in writing or orally, containing an account of the month's labor, together with notices of interesting cases, with mention of any indications of good which may have taken place. At this meeting, also, they consult and advise with the Superintendents and visitors in regard to the various efforts. They also as often as practicable, visit the distributors at their dwellings, and thus encourage them in their work. The missionaries have a general supervision of their wards, visiting all the districts, especially among the poor, distribute tracts, visit porter houses, and other haunts of vice. At all times ready, in Christian kindness to warn the impenitent and careless; to comfort and pray with the sick, and plainly to point out the way of salvation to the enquiring soul. On the Sabbath they are employed in persuading people to attend church, superintending Sabbath Schools and Bible classes. In fact their whole time is devoted to the blessed work in all its various interests. The visitors or distributors leave a tract in every family willing to receive it, in their respective districts; not merely to leave it as one would a newspaper, by throwing it in at the door, but enter the house if permitted, become acquainted with them, and make the family see by the kind and courteous manner which is manifested by the visitors that they are interested in their temporal as well as spiritual welfare. They endeavor to become acquainted with all the members of a family by name; converse familiarly with them; ascertain if they attend church; if the children attend common and Sabbath Schools; if they have a Bible; if they have signed a temperance pledge. Induce them to attend church and district prayer meetings; hold religious conversation if possible, with all they meet; pray with any who desire it; console the sick; enquire into the necessities of poor families; if destitute, report them to some charitable society. Each visitor is provided with a small book in which is a temperance pledge and room for names; to which they obtain as many names as possible; in this book are also some valuable hints to direct visitors in their duties. When the visitors find any indications of good, or any interesting cases, they report them to the missionary, who visits the family or person and aids them by his advice and direction.

The following meetings are established in aid of this effort.

The Superintendents and missionaries hold a meeting once a week for mutual consultation and discussion of subjects appertaining to their work. The Superintendents and missionaries also hold a morning prayer meeting once a week, at half past eight, to ask God's blessing on their labors. The visitor's monthly concert of prayer, which is observed in different sections of the city, on the last Monday of every month; attendance by all who feel an interest in the mission and tract effort. The Superintendents, missionaries and visitors, hold a meeting once a month, for consultation and prayer, and to hear reports of visitors, and to communicate any interesting intelligence. The district prayer meetings are held in each district, or sometimes two or three districts join. They are conducted by superintendents, missionaries and laymen. Both visitors, superintendents and missionaries make it a point to go from house to house and give notices of the meetings and solicit attendance. They generally do so on the afternoon before the meeting. These meetings are well attended. Converts are placed as soon as possible under the care of some evangelist. Bible classes and Sabbath Schools are formed in connection with the churches as far as practicable. Where no church is near or from other causes, persons cannot attend church, then a convenient place is found where the missionaries or the Sabbath hold their several Bible classes and Sabbath Schools.

There are libraries in many of the wards under the care of the missionary, who loan books to those who desire religious reading. Chaplains are appointed for seamen; there is a seamen chapel which is held on the Sabbath and on other occasions. Meetings have been held on the ships in Front street, the missionary standing on the bows of some ship; congregations from two to three thousand have been collected at this way, in which there was deep attention and perfect silence. There is also a Bible agent for seamen, who sees that sailors are supplied with the precious volume. There is connected with the effort a missionary for emigrants, who goes among all that arrive in the city, giving them tracts in their own language, so that they, as they go to the far west, as many of them do, can carry the leaves of the tree of life with them.

In connection with this effort, the evangelist churches, this last winter, held meetings every night for a week. The society prepared a tract to be circulated the week before the meetings were to take place. Superintendents, missionaries and visitors exerted themselves to bring people under the influence of gospel truth. The churches were crowded. The result of this week was, about one thousand converts. The society raised last year \$29,000.

Will raise this year \$12,000. Their tract annual report was presented, December, 1826. God has blessed the efforts of the society in the conversion of 336 souls, the past year. It is unnecessary to say that the *refugee influence* in the churches has been wonderful. The following account of a quarterly meeting of the above mentioned society, held on the 20th of

March last, will give the

results.

NEW YORK CITY TRACT SOCIETY.—A meeting of the Board of the Society was held on Monday last, at the residence of the President, Mr. A. R. V. The meeting was called to order by the President, who read the minutes of the last meeting, and reported that the Board had received from the Board of the City Missions, a report of the progress of the work during the last year. The report was read by the Secretary, and the Board proceeded to consider it. The report was highly favorable, and the Board expressed their satisfaction with the progress of the work. The Board then proceeded to consider the report of the Superintendent, Mr. A. R. V. The report was also highly favorable, and the Board expressed their satisfaction with the progress of the work. The Board then proceeded to consider the report of the Secretary, Mr. A. R. V. The report was also highly favorable, and the Board expressed their satisfaction with the progress of the work. The Board then proceeded to consider the report of the Treasurer, Mr. A. R. V. The report was also highly favorable, and the Board expressed their satisfaction with the progress of the work. The Board then proceeded to consider the report of the Committee on Finance, Mr. A. R. V. The report was also highly favorable, and the Board expressed their satisfaction with the progress of the work. The Board then proceeded to consider the report of the Committee on Tracts, Mr. A. R. V. The report was also highly favorable, and the Board expressed their satisfaction with the progress of the work. The Board then proceeded to consider the report of the Committee

March last, will give the latest information of its operations.

NEW YORK CITY TRACT SOCIETY.—The quarterly meeting of the Board of the N. Y. City Tract Society was held on Monday evening, in the Central Presbyterian Church, in Broome street. The meeting was called to order by the President, Zechariah Lewis, Esq., and opened by prayer by Rev. Mr. Blair, of the Baptist Church, Providence, R. I. Extracts from the quarterly report, of a deeply interesting character, were then read by A. R. Whitmore, Esq., the Secretary of the Board.

From this report it appears that 16 missionaries have been employed by the Board during the last three months, viz: 14 male and 2 female; one missionary among the German population, and one among the colored population. There have also been engaged 1,128 tract visitors, who report 143,000 tracts distributed (this does not include their distribution at the Navy Yard, military posts on the islands, and criminal and humane institutions); 940 children gathered into the Sabbath Schools; 157 persons induced to join Bible classes; 1,194 persons persuaded to attend church; 576 Bibles given to the destitute; 513 Testaments given to children; 371 temperance pledges obtained; 390 district prayer meetings held, and 187 hopeful conversions. A large proportion of these hopeful conversions have been united with churches in the city.

The report for the last month numbers 16 missionaries, 1,129 visitors, 46,000 tracts distributed, 282 children gathered into Sabbath Schools, and 42 persons induced to join Bible classes; 388 persons persuaded to attend church; 202 temperance pledges obtained, 201 Bibles given to the destitute, 218 Testaments to children, 126 prayer meetings attended, and ninety-seven hopeful conversions.

It is interesting fact that many of the hopeful conversions for the last month have been Catholics, several of them very marked and decided cases. It is a season of devout thanksgiving to God, that he has so signally evinced and blessed the efforts which have been made in this cause. Nearly one hundred conversions in this great city have volunteered their services as tract distributors!—only about one in every 300 of the population! Beloved Christian friends, have you done all in your power for the salvation of this immense population? Remember the departed Pags, who, on his dying bed, could look back upon a number in whose salvation he had been instrumental, and to the whole number reported during the last month.—N. Y. Obs.

NEW PUBLICATIONS.

THE LITTLE SOLDIER, A PLEA FOR PEACE. Boston: Mass. S. S. Society.

This little book contains many graphic descriptions of the horrors of war, and is well calculated to repress the martial passion, in the bosoms of youth. So far, we approve and commend it. "The passion of war, or the martial spirit, is doubtless to a very great extent, if not wholly, the spirit of revenge; and so far as it is, it is the spirit of murder. There can be no doubt that this spirit should be discontinued and suppressed. But this little book partakes of the error which runs through most of the peace-publications we have read: a want of discrimination. So far as we can judge, it sets out with confounding individuals and nations, and proceeds upon the principle that the latter have no more right to employ force to maintain their authority against foreign aggression, than the former have to seek revenge for personal injuries. We are sorry to see the current of the peace-movement so strongly setting towards the point, that war is absolutely unlawful. This is untenable ground. It strikes at the foundation of all government. In order to maintain this ground, it is necessary to deny the right of government to take life in any case; for if it admitted that life may be taken to sustain the government against the lawless and disobedient subject, the same principle must allow the taking of life to repel foreign invasion. But, if this right be denied in all cases, all power is taken away from the magistrate. He cannot even arrest a felon. The thief, the robber, and the murderer, have only to resist his authority, with deadly weapons, and they secure their retreat; for he has no power to repel force with force. But this notion is unscriptural. Paul declares that government is the ordinance of God, and that rulers are his ministers, armed with the sword, to execute wrath upon him that doeth evil. Rom. xiii. 1-6. But how are they to execute wrath, if they have no power over life? The criminal could neither be arrested, nor secured when taken. What would hinder the criminals in our prisons from murdering their keepers, if there were no fear of death before them? But, if the magistrate is deputed of God, as his minister, and armed with the sword, for the punishment of evil doers, may he not use this weapon against evil-doers from abroad, as well as those within his own dominions?

There is no more malice in repelling a foreign foe, than in hanging a murderer; and this we are required to do, by the laws given to Noah. Gen. ix. 5, 6. Is the way this question is too often decided, it is made a mere matter of feeling. We instinctively reject the idea of human suffering, and viewing it, as attributed to the scenes of blood and carnage, which characterize war has exhibited, we conclude all war must be unlawful, forgetting that all those horrors stem out of the evil which makes it necessary that the magistrate should be armed with such power; the exercise of lawless and disobedient men. Our feelings revolt at the sight of the prison-house and the gallows; but we see that the good ends of government require them. Our feelings also revolt at the idea of the eternal sufferings of lost spirits in the world of woe; but we are reconciled to it, because it is necessary, to restrain the government of the Universe.

But the power places an awful responsibility in the hands of rulers; for if they engage in war wantonly, for conquest or gain; or for any other purpose than necessary defence against the lawless aggression of others, they involve themselves and the nation in the guilt of murder. There ought, therefore, to be treated such a public sentiment in favor of peace, as will suffer no magistrate to hazard an unnecessary war.

Finally, the only effectual means of abolishing war, must be found in such a reformation of mankind as will leave no lawless and disobedient persons, to be kept in subjection with the sword.

Rev. E. Hall's Sermon at the Installation of N. A. Hooker, March 1, 1837, pp. 23.

From the words of Christ, "My Kingdom is not of this world," the author is led to suggest various points of difference between the kingdom of Christ, and the kingdom of this world; 1. in design; 2. in duration; 3. in the principles on which it is administered; 4. in the means by which it is maintained; 5. in the nature of its subjects; 6. in the nature of its government; 7. in the nature of its laws; 8. in the nature of its punishments; 9. in the nature of its rewards; 10. in the nature of its glory.

These several topics are very ably and happily illustrated. It has not even our privilege to fall in with the author before; but the slight acquaintance he has here allowed us to form with him, induces a strong desire to know more of him. S.

THE PAUL OF TUBERNACLE, A POEM FOR MUSIC. By Harry Ware, Jun. Cambridge, J. Owen, 38 pp.

The music adapted to this work, as we learn by the advertisement, "has been composed by Mr. Zacher, who has devoted to it his eminent genius

and science, in a manner that cannot fail to gratify those who love the original and beautiful in his high art. The piece is in preparation for public performance at the Odeon by the choir of the Boston Academy of Music." Of the merits of the Poem, we are not prepared to speak critically; but if we may speak feelingly, they are such as will add to the literary reputation of the already highly distinguished author.

MASTER CURTIS. Boston, 12 pp.—A short, strange, but not impossible tale, to which several valuable moral reflections are appended, useful as far as they shall be read, remembered and reduced to practice.

ANNALS OF EDUCATION FOR APRIL.—The first article in this number of the Annals is a Sketch of the character of Vittorino da Felire, a distinguished Italian Educator of the fifteenth century; from the pen of Mr. Woodbridge.

The next is an article on Physical Education. Its object is to show the importance to teachers of the study of physiology.

"Teaching Pupils to still," and "Education of the Speech" treat also of "Physical Education," its importance and necessity, to parents and teachers. These two last articles were written by the Editor.

"Missionaries of Education," is part of an Essay presented by the Editor to the New York Lyceum at its Annual meeting in May, 1836. It advocates the necessity of sending out one or more Agents to ascertain the condition of our Common Schools; and points out the Course which such Agents should pursue.

The fifth article is an experiment by the Editor in Teaching Etymology. It is an abridgement of an article which appeared in the same work several years ago.

"The Vary Arithmetic of Sicily," is a curious article from Mr. Woodbridge, giving a detailed account of Joseph Pugliese, a prodigy in mathematics; in the progress of which are developed many of the writer's particular views of Education.

"Conversations on the Gospels," is a sort of Review, by a Teacher, of a new and singular work recently published by James Munroe & Co of Boston, designed for Parents and Teachers.

Besides these principal articles, the number contains an unusually large variety of miscellaneous reading, intelligence, notices of books, &c. Among the former are Notices of Common School Conventions at Northampton in Mass. and at Utica and Montgomery, N. Y. notices of the American Lyceum, of a proposed Union Lyceum, of the American Chiropractic Society, the American Physiological Society, the Ladies' Association for Educating Females in Illinois, the Clarendon School, in Chelsea, Mass. and the University of Nashville; with remarks on Education and common schools in Switzerland, Norway, Greece, Belgium, and Southern Asia.

DAVID CARLIE. Last week, we published an account of David Carlie, having renounced infidelity and embraced Christianity. We have since received from Mr. Carlie, who delivered Lectures in this city several months ago on the subject of Infidelity, to the Editor of the U. S. Gazette, will be read with interest, as additional testimony on this subject.

The account given in your paper of yesterday, of the public recantation of the celebrated Deist, Mr. Carlie, affords me great satisfaction, as I have no doubt it would lead to the Christian conversion of this country, were they as well acquainted with his history and abilities as I happen to be. In order therefore that they, with me, may equally rejoice at his conversion, I take the liberty of transmitting to you a few particulars, which, if you deem fit, you are at liberty to publish.

Mr. Carlie is about 50 years of age, possessing no ordinary talents, and has been one of the most public and daring advocates of Infidelity that England has produced for many years. In conjunction with the noted Robert Taylor, Gale Jones, and others, this gentleman has held weekly meetings in London, for the purpose of lecturing on Infidelity, and defying the friends of Christianity to public debate. In the course of his deistical career he has been, more than once, prosecuted by the British Government for his blasphemous productions, and furnished accordingly to a martyr in the Infidel cause.

The mutual animosity of the general conduct of Infidelity, one of which has been recently re-published in this country with a new title page, and gratuitously circulated. I have a copy of it in my possession, and consider it the ablest work on that subject I have ever seen. I have no doubt, the Infidels of this country will use all their exertions to undervalue his sincerity in their cause; the sincerity of his recantation, and his abilities, as they ever have done those whom Divine mercy has arrested in their mad career; but what must, forever, close their mouths in his case, is that some infidels of this country had actually written for him (as their most able English champion) to come over and deliver a series of lectures on Infidelity, (whom they hold with a most perfect hatred), and that he had replied to them, promising to be here the ensuing summer. Of this fact I have been credibly informed by a gentleman of this city. I am inclined to think, should he now come, his visit will not be so agreeable to them! He is not the first who has been arrested by Divine Grace on his way to Damascus! I am, yours very sincerely,

Philadelphia, March 21, 1837. W. W. SLEIGH.

BAPTISM OF ENGLISH JEWS.—We learn from the London Missionary Jew, that Mr. H. S. Joseph, a Christian Jew, was admitted to baptism in the United Church, on Sunday, the 15th of December, by the Bishop of Chester, as minister of St. Simon's chapel, Liverpool, in the midst of a dense population, among whom were found his brethren, both according to the flesh and in the faith. On the same day two adult Jews and a Jewess, with three children, were baptized in the same church. Liverpool, in the presence of nearly 200 of the children of Abraham. On Christmas day, a young Israelite, from the Operative Jewish Converts' Institution, was baptized at the Episcopal Jews' Chapel, Bethnal Green.—N. Y. Obs.

INFANT SCHOOLS.—On the 23d of February of last year, an institution was formed in London under the name of the Home and Colonial Infant School Society, for "the improvement and extension of the infant school system, on Christian principles, not only at home and in the colonies, but in every part of the world." The great object of the society is the preparation and due training of pious and competent teachers. On the 1st of June, a house in Southampton street, Bloomsbury, was opened for the purposes of the Society, and we learn from the Missionary Register that upward of thirty teachers have been since trained and placed in charge of infant schools.—R.

THE SUM CONTRIBUTED IN THE UNITED STATES, IN 1836, TO THE MORAVIAN MISSION, WAS ABOUT \$14,000. Four-fifths of this amount were paid through the United Brethren's Society at Bethlehem, Pennsylvania. The receipts of the general Missionary fund in 1834 were nearly \$58,000; of which, about 9500 were contributed by members of the denomination in this country. (Transcript.)

CHRISTIAN BOOKS SOLD BY CHINESE.—A letter from the Rev. F. R. Hanson, Episcopal Missionary to China, says: "One fact which Rev. Mr. Medhurst has noticed in a manuscript journal of his late voyage for the purpose of distributing Tracts and books on the Chinese coast, is very encouraging. It mentions that in one of the towns which he visited, he observed some of his own books which he had distributed a short time before, exposed for sale on the counter of a Chinese bookseller. This fact seems to indicate that the Chinese are not only willing to receive our books, but to pay for them; and if this should be true, we may expect, especially if the trade should prove lucrative, that the Chinese themselves, from no higher motive than the love of gain, will become co-workers with us in making and disseminating these messengers of truth. 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